THE RIGHTEOVS *MAMMON:*

An Hoſpitall-Sermon

Preach't in the ſolemne Aſſembly of the CITY on Munday in EASTER-weeke 1618.

By Ios. HALL D. of D.

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TO MY MVCH HONOR'D FREND Sr HENRY BAKER Knight & Baronet.

SIR,

AMongſt many to whom my poore labours owe much for their acceptation, I know none that can challenge ſo deepe a debt as

your ſelfe. If others haue taſted of my well-meant papers, you haue fed heartily on them; and ſo made them your owne, that your memorie may compare with others eyes, and your practiſe with the ſpeculation of others: Neither haue your hand or tongue bin niggardly diſſemblers of your ſpirituall gaine. Vnto you therefore (to whoſe name I had long ſince in my deſires deuoted my next) do I ſend this meane preſent: A Sermon importunately

tunately desired of many: That which the present Auditors found vsefull, the Presse shall communicate to posteritie; The gaine of either, or both is no lesse mine: I doubt not but you haue already so acted that part of this discourse which concerneth you, that the direction I giue to others is but an historie of what you haue done. And go on happily (worthy Sir) in those your holy courses which shall lead you to immortalitie; and so vse

your riches that they may be made vp into a crowne for your head in a better world: My hearty well-wiſhes ſhall not be wanting to you, and your vertuous Lady, as whom you haue obliged to be iuſtly

Worceſter
Aprill 14.

Yours

JOS. HALL.



1 TIM. 6. 17.

Charge them that are rich in this world, that they be not high minded, nor truſt in vncertaine riches, but in the liuing God, who giueth vs richly all things to enioy. &c.

THOSE things which are excellent, and beneficiall in their vſe, are dangerous in their miſcariage: It were loſt labour for me to perſwade you how good riches are: your paines and your cares

are ſufficient proofes of your eſtimation ; And how deadly the abuſe of them is, many a ſoule feeles that cannot returne to complaine; There is nothing more neceſſarie therefore, for a Chriſtian heart, than to be rectified in the menaging of a proſperous eſtate; and to learne ſo to be happy here, that it may be more happy hereafter ; A taske which this Text of ours vndertakes, and (if yee be not wanting to it and your ſelues) will be ſure to performe : What ſhould I neede to intreat your attention (Right Honorable, right Worſhipfull, and beloued) to a buſines ſo neerely concerning you? The errand is Gods; the vſe of it yours. I ne-

I neuer held it ſafe to pull Scripture in peeces: Theſe words fall alone into their parts. *Timothy* is ſet vpon the ſpirituall Bench, and muſt giue the charge. A charge, to whom? Of what? To whom? To the rich: Of what? what they muſt auoide, what they muſt indeuour: What muſt they auoide? Hy-mindedneſſe, & Truſt in wealth: What are the duties they muſt labour vnto? Confidence in God; Beneficence to men: And euery one of theſe is backed with a reaſon to inforce it: Why ſhould they not be hy-minded? Their wealth is but in this world; Why ſhould they not truſt in Riches? They are vncertaine. Why

Why ſhould they truſt in God? He is a liuing God, and a liberall God: Why ſhould they extend their beneficence to men? By this they lay vp to themſelues a ſure foundation: Here is worke enough you ſee for my diſcourſe, and your practiſe: The God of heauen bleſſe it in both our hands.

Charge hath (*Ianus*-like) a double aſpect; one that lookes vp to *S. Paul*, the other that lookes downe to *Timothy*, and from him, to the rich: In the firſt there is Apoſtolicall ſuperiority; for (παράγγειλε) *Charge thou*, referres to παραγγέλλω σοὶ verſe 13. *I Charge thee*; ſo *Paul* charges *Timothy* to charge the rich; He that giues the

Charge

the Charge, if he be not the cheife of the Bench, yet hee is greater than the Iurie; The firſt foundation of the Church is laid in an inequalitie; and hath euer ſince ſo continued; There can be no harmonie where all the ſtrings or voices are of one tenour; In the latter, as it looks on *Timothy*, it carries in it Epiſcopall power, Euangelicall ſufficiencie: Epiſcopall power; for this *Charge* is by the vulgar turn'd, and the Tranſlation of the Syriac, *Præcipe*, command; and ſo doe we tranſlate it in the firſt of this Epiſtle, and the third verſe; *Timothy* was left at *Epheſus* (ἵνα παραγγείλῃς) to command.

The rich are commonly great;

Nobi

Nobilitie in the account of God is ioyned with wealth; *Curse not the King in thy thought, nor the Rich in thy Bed-chamber*, saith *Salomon*; so *Dives* at whose gates *Lazarus* lay is by some no meane ones guessed to be *Herod*, or some other King; and so are *Iobs* freinds termd by the seuenty: Yea the rich is not onely a litle King amongst his neighbours, but *Dives, quasi Diuus*; as a petty God to his vnderlings, and yet euen the rich man that (as *Salomon* notes) speakes with command vnto others, he must be spoken to with command. *Command the rich.* That fooliſh shaueling soared too hye a pitch, when in his imperious Bull he com-

Maldonat could incline to that. in locum.

mands the Angels: *Francis* of *Assise* and hee, were both of a Diet; But we may safely say that all powers below the Angels, are liable to our spirituall Charge; and this *Command* implies obedience; Els, to what purpose doe we command and go without? Christ gaue vs the keyes; (for that which the Romanists would plead out of *Origen*, of *Claues cœli*, *The keyes of heauen* to the rest, and *Claues cœlorum*, *The keyes of the heauens* to Peter is a distinction without a difference); What becomes of them? That I may not say on some of our hands they are suffered to rust for want of vse; on others, (as the Pontificians) the wards are altered,

altered, ſo as they can neither open nor ſhut; Sure I am that (if they be not loſt on our behalfe whether in diſ-vſe, or abuſe) the power of them is loſt in the hearts of many: They haue ſecret pick-locks of their owne making, Preſumption and ſecuritie, wherby they can open heauen gates though double locked by our cenſures, and ſhut the gates of hell at pleaſure, which their owne ſinnes haue opened wide to receiue them; What vſe is there of vs, but in our chayre? and there, but to be heard, and ſeene? Euen in this ſenſe *ſpectaculo facti ſumus*; we are to gaze on, not to imploy: Now yee are full, now yee are rich,

rich, yee raigne as Kings without vs; we are weake, yee are ſtrong; yee are honorable, but wee are deſpiſed; It was well noted by one, that the good father of the prodigall, though he might himſelfe haue brought forth the prime robe; or haue led his ſonne into his wardrobe to take it, yet he commands his ſeruants to bring it forth (*Proferte ſtolam*) becauſe he would bring meanes into credit; becauſe he would haue his ſonnes beholden to his ſeruants for their glory. It is a bold word, but a true one, Yee ſhall neuer weare the long white robe, vnleſſe his ſeruants your miniſters bring it, and put it on. He that can

can ſaue you without vs, will not ſaue you but by vs: He hath not tyed himſelfe to meanes, man he hath; He could create you immediatly to himſelfe, but hee will haue you begotten by the immortall ſeed of your ſpirituall fathers: Woe be to you therefore, if our word haue loſt the power of it in you: you haue loſt your right in heauen: Let vs neuer come there if you can come thither ordinarily without vs. The words of the wiſe (ſaith *Salomon*) are like goades, like nayles; But if theſe goades light vpon the skin of a Leuiathan, who eſteemes yron as ſtraw, and braſſe as rotten wood; If theſe nayles meete with

with yron, or marble in their driuing, that they turne againe; What ſhall we ſay but *our Goſpell is hid to them that periſh*; and *Woe vnto your ſoules, for yee haue rewarded euill to your ſelues.* Eſ. 3. 9.

Hitherto the power implyed in this charge; the ſufficiencie followeth: This *Euangelicus* muſt be *parangelicus*; Like as the fore-runner of Chriſt had a charge for all ſorts, ſo muſt his followers; So hath *Timothy* in this Epiſtle, A charge for wiues, for Biſhops, for Deacons, for widdowes, for ſeruants, and here for the rich; He muſt charge; and how ſhall he charge, if hee haue neither ſhot nor powder? It is no brag to ſay that no Na-

tion vnder heauen ſince the Goſpell lookt forth into the world, euer had ſo many, ſo learned teachers as this ILAND hath at this day. *Hierom* ſaid of old to his *Paulinus*, *De Hieroſôlymis & de Britannia æqualiter patet aula cœleſtis*; *Heauen is as open in Britayne as in Hieruſalem*; It holds well if you take it for a propheticall compariſon betwixt *Ieruſalem* as it had beene, and *Britayne* as it ſhould be: *Ieruſalem* the type of Gods Church vpon earth, in the glory of all her legall magnificence was neuer more bleſſed, then this Church of ours: For the Northerne part of it beyond the *Twede*, we ſaw not, we heard not of a Congregation (whereof

(whereof indeed there is not ſo great frequence) without a preaching Miniſter; and though their maintenance hath beene generally but ſmall, yet their paines haue been great, and their ſucceſſe ſutable: And now lately, his ſacred Maieſtie in his laſt yeares iourney (as if the ſunne did out of compaſſion goe beyond his Tropick line, to giue heate vnto the Northerne climate) hath ſo ordered it, that their meanes ſhall be anſwerable to their labours; ſo as both Paſtors and people profeſſe themſelues mutually bleſſed in ech other; and bleſſe GOD and their KING for this bleſſednes: As for the learning and ſufficiencie

Somewhat aboue eight hundred.

encie of thoſe Teachers (whether Prelates or Presbyters) our eares were for ſome of them ſufficient witneſſes, and wee are not worthy of our eares, if our tongues do not thankfully proclaime it to the world. As for this Southerne part, when I cõſider the face of our Church in an vniuerſalitie, mee thinks I ſee the firmament in a cleare night, beſpangled with goodly ſtarres of all magnitudes, that yeeld a pleaſing diuerſitie of light vnto the earth; But withall, through the incõparable multitude of Cures, and the incompetent prouiſion of ſome, we cannot but ſee ſome of our people (eſpecially in the vtmoſt skirts) like to thoſe that

that liue vnder the Southerne pole, where the ſtars are thinner ſet; & ſome ſtars there are in our Hemiſphere, like thoſe litle ſparkles in the Galaxy, or Milky circle, wherein yee can ſcarſe diſcerne any light; The deſire of our hearts muſt be that euery Congregatió, euery ſoule might haue a *Timothie* to deliuer the charge of God powerfully vnto it; euen with *S. Pauls* change of note; That euery one which hath a charge were (διδακτικος) able to giue the charge; and euery hearer (προσδεκτικος) ready to take it: Wherein I cannot but thankfully congratulate the happines of this famous Citie, which if in other riches it equalize the beſt,

I am ſure in this it exceeds all. There is not a Citie vnder the cope of heauen ſo wealthy in the ſpirituall prouiſion; yea there are whole countreyes in Chriſtendome, that haue not ſo many learned Preachers, as are within theſe walls and liberties; Heare this, yee Citizens, and be not proud, but thankful; Others may exceede you in the glory of outward ſtructure, in the largeneſſe of extent, in the vniforme proportion of ſtreets, or ornaments of Temples, but your pulpits do ſurpaſſe theirs; & if preaching can lift vp Cities vnto heauen, yee are not vpon earth; Happy is it for you if yee be as well fed as taught, and woe be

to

to you if you do not thinke your ſelues happy.

Charge then, but whom? *The rich*: Man that came naked out of the wombe of the earth, was euen then ſo rich, that all things were his; Heauen was his roofe or Canopy, earth his floore, the ſea his pond, the Sun and Moone his torches, all creatures his vaſſals: And if he loſt the fulnes of this lordſhip by being a ſlaue to ſinne, yet we haue ſtill *Dominium gratificum*, as *Gerſon* termes it; Euery ſonne of *Abraham* is heire of the world: But to make vp the true reputation of wealth (for thus, we may be as hauing all things, and poſſeſſing nothing) another right is

The Rich

Rom.4.13.

required beſides ſpirituall; which is a ciuill and humane right; wherein I doubt not but our learned *Wiclef*, and the famous Archbiſhop of *Armach*, and the more famous Chancelor of *Paris* (three renowmed Diuines of *England*, *France*, and *Ireland* haue had much wrong, whiles they are accuſed to teach, that men in theſe earthly things haue no tenure but grace, no title but Charitie: which queſtionleſſe they intended *in foro interiori*, in the Conſiſtory of God, not in the Common-pleas of men; in the Courts, not of Law, but of Conſcience; in which onely it may fall out, that the Ciuill owner may be a ſpirituall vſurper,

Titulũ Charitatis Dom. à Soto de Iuſtitia & Iure.

vſurper, and the ſpirituall owner may be a ciuill begger. God frames his language to ours, and ſpeaking according to that *Ius Gentium*, whereon the diuiſion of theſe earthly poſſeſſions are grounded, hee calls ſome Rich, others, poore: Thoſe hereticks which called themſelues Apoſtolique (as ſome body doth now at Rome) before the time of *Epiphanius* & *Auguſtine*, which taught the vnlawfulnes of all earthly proprieties; ſeconded in *Auſtens* time, by our countryman *Pelagius*, and in our times by ſome of the illuminate Elders of Munſter; are not worth confutation; or, if they were, our Apoſtle hath done it to our hands,

hands, in this one word, *Rich*; for there can be neither Rich nor poore in a communitie; Neither doth he ſay, *Charge men that they be not rich*, but *Charge the rich that they be not hye-minded.*

With theſe, let vs couple our ignorant Votaries, that place holineſſe in want; with whom, their very croſſes cannot deliuer their coyne from ſinne; which, to make good the old rule, that it is better to giue then to receiue, giue all they haue away at once, for but a licence to begge for euer. Did theſe men euer heare that the Bleſſing of God maketh rich? That the wings of riches carry them vp to heauen? That the crowne of the wiſe is their wealth?

wealth? Doe they not know that if *Lazarus* were poore, yet *Abraham* was rich, and *Pium pauperem ſuſcepit ſinus diuitis*; It was the happines of poore *Lazarus* that he was lodged in the boſome of rich *Abraham*. I am no whit afraid, (ô yee rich Citizens) leaſt this paradoxe of our holy Mendicants ſhall make you out of loue with your wealth; I feare ſome of you would be rich, though ye might not; Now wee tell you from him, whoſe title is *Rich in mercy*, that yee may be at once Rich and holy; *In diuitijs cupiditatem reprehendit, non facultatem* ſaith *Auſten*: It is a true word of the ſonne of *Sirach*, which I would haue

haue you carry home with you, and write it as a fit Motto, in your Counting-houſe; *Bona eſt ſubſtantia, ſi non ſit peccatum in conſcientia; Subſtance doth well in the hand, if there be not euill in the heart. Eccleſiaſticus* 13.25.

Charge the Rich; Who are they? There is nothing wherein is greater meſpriſon: One man in a Laodicean conceitednes thinks himſelfe rich, when he hath nothing; Another, in a couetous humor thinks he hath nothing, when he is rich; and how eaſie is it for another man to miſtake vs, if we may thus eaſily miſtake our ſelues? I feare ſome of you are like the Pageants of your great ſolemnities, wherein

wherein there is the ſhow of a ſolid body, whether of a Lyon, or Elephant, or Vnicorne, but if they be curiouſly look't into, there is nothing but cloth, and ſticks, and ayre; Others of you contrarily are like a diſſembling Couent, that profeſſes pouerty, & purchaſes Lordſhips; The very ſame did *Salomon* obſerue in his time, in the great Burgomaſters of Ieruſalem *Pro.* 13.7. For the auoyding of both extremes, let vs inquire who is rich. And tho greatnes and riches be in the ranke of thoſe things, which are held to haue no abſolute determination, but conſiſt rather in reſpect & compariſon (for a rich Farmer is yet poore to a rich Merchant,

Merchant, and a rich Merchant is but poore to a Prince, and he to ſome great Emperor; That great Mammoniſt would ſay he is rich that can maintaine an Armie, a poore man would ſay according to that Italian inſcription, He is rich that wants not bread); Yet certainly there are certaine generall ſtakes and bounds, which diuide betwixt pouerty and competence, betwixt competency and wealth; As there were variety of ſhekels among the Iewes, yet there was one ſhekell of the Sanctuarie that varied not; Who then is rich? I muſt giue you a double anſwer; One will not ſerue; The one according to true moralitie, the

the other according to vulgar vſe: In the firſt he is rich that hath enough, whether the world thinke ſo or not; Euen *Eſau* tho he were poore in grace, yet in eſtate he was rich, *I haue enough my brother*; And he that ſaid, *Soule thou haſt goods enow for many yeares*, was almoſt ſo; It was not his fault that he thought he had enough, but that he meant to lye downe, and wallow in it. A mans wealth or pouertie is moſt-what in himſelfe; And though nature haue profeſſed to read vnto heathen men this leſſon of wiſe moderation, yet it hath beene ſeldome ſeene that any thing but true piety, hath taught them to take it out; *Godlineſſe*

lineſſe is great gaine with contentment: Victus & veſtitus diuitiæ Chriſtianorum, ſaith *Hierom*: Food and rayment are the Chriſtians wealth; Thoſe men therefore, which are ſtill in the horſe leeches note, ſucking and crauing; which like *Pharaohs* leane kine are euer feeding, and neuer the fatter, are as farre from true wealth, as they would be from pouertie, and further I am ſure they cannot be, and not further from wealth then godlineſſe; Hauing is the meaſure of outward wealth, but it is thinking that muſt meaſure the inward; thoughts, I ſay, of contentment, cheerefullnes, and thankfulnes, which if yee want, it is not either

or

or both the Indyes that can make you rich.

In the latter, he is rich that hath more then enough, whether he thinke ſo or no: He that hath the poſſeſſion (whether ciuill, or naturall) of more then neceſſarie: Now if neceſſarie and ſuperfluous ſeeme as hard to define as rich; know there are iuſt limits for both theſe: Superfluous is defined by neceſſarie; for what is not neceſſarie, is ſuperfluous: There is then a double neceſſarie; One of nature, the other of eſtate: That is neceſſarie to nature without which we cannot liue, that to eſtate, without which we cannot liue well: That is ne-

ceſsarie to eſtate, which were ſuperfluous to nature; and that which were ſuperfluous to nature, is not ſo much as neceſsary to eſtate; Nature goes ſingle, and beares litle breadth; Eſtate goes euer with a traine; The neceſſitie of nature admits litle difference, eſpecially for quantities; the neceſſitie of eſtate requires as many diuerſities, as there are ſeuerall degrees of humane conditions, and ſeuerall circumſtances in thoſe degrees. Iuſtly therefore doe the Scholemen and Caſuiſts teach, that this neceſsarie to the decencie of eſtate doth not conſiſt *in puncto indiuiduo*, but hath much latitude; That is neceſſarie to ſcarlet, which

which to ruſſet were ſuperfluous; that is but neceſſarie to a Nobleman, which to an Eſquire were ſuperfluous; That were ſuperfluous to a Pere, which to a Prince is but neceſſary: That is neceſſary to the father of a familie, which to a ſingle man were ſuperfluous: Neither doth this neceſſitie looke onely to the preſent, but to the future; not to what may be (which were an endleſſe proſpect) but to what muſt be; the mariage of a daughter, the education of a ſonne, the honeſt prouiſion for poſteritie: He that in a iuſt eſtimate can goe beyond the bounds of this neceſsary, enters into the ſuperfluous eſtate, and may

well passe with the world for rich.

Such a one is rich; let him looke how he became so: That God which can allow you to be rich, will not allow you alwaies to your wealth: He hath set vp a golden goale, to which hee allowes you all to runne, but yee must keepe the beaten rode of honestie, iustice, charity, and truth; if yee will leaue this path, and will be crossing ouer a shorter cut through by-wayes of your owne, yee may be rich with a vengeance. The heathen Poet(one of them whom *S. Paul* cited) could obserue (ὐδεὶς ἀπόπτυστος τῷ χρόνῳ δίκαιος ἂν) which *Salomon* translates to vs Prou. 28.20. *He that*

Menander.

makes

makes haſt to be rich ſhall not be innocent. If you haue filled your bags with fraud, vſury, extortion, this gaine may be hony in your mouth, but it will be grauell in your throat, and poyſon in your ſoule: There are ſome meanes of wealth in an ill name, as thoſe two truſty ſeruants of Mammon, vſe and brocage; there are others as bad as they, litle ſaid to: Since I ſpeake to Citizens, let mee be bold to ſay, there is not ſo errand vſury in letting of money, as in ſale of wares. This oppreſſion is both more, & more vniuerſall. There are two maximes that doe vſually miſ-lead men of Trafique, all the world ouer; The one i,

Res valet quanti vendi potest, A thing is worth what it may be ſold for; The other, *Caueat emptor*, At the buyers perill: The one is in regard of the price, the other in regard of the qualitie of the wares. In the firſt, whereas our Caſuiſts haue ſet three prices, low, meane, rigorous, they ſuper-adde a fourth, exceſſiue; and thinke they may lawfully get what they can: Whereas they ſhall once finde, that as the rigorous price is a ſtraine of charity, ſo the exceſſiue is a violation of iuſtice; neither doth this gaine differ ought from theft, but that it is honeſted by a faire cozenage. In the ſecond; It matters not how defectiue the

meaſure

meaſure be, how vicious the ſubſtance, how falſe the kinde, let this be the buyers care; No man is bound to buy, no man can do wrong to himſelfe; Such wares muſt be put off, (perhaps not to cuſtomers) with concealment of faults, if not with proteſtations of faultleſnes. In *Salomons* time, *It is naught, it is naught* ſaid the buyer, *& when he was gone apart, he boaſted*; But now, *It is good, it is good*, ſaith the ſeller, and when the buyer is gone, he boaſteth of his deceit. Let mee appeale to your boſomes, if theſe two, Exceſſe of price, and Deficiency of worth haue not beene the moſt ſeruiceable factors to bring in ſome of your wealth;

And let me tell you, if theſe be guilty of your gaines, you may miſ-name your trades, Myſteries, but ſure theſe tricks are myſteries of iniquitie. It were enuious and infinite to arraigne the ſeuerall ſciences of their adulteration and fraud; let mee rather ſhut them all vp together in that fearefull ſentence of wiſe Pro.21.6, *Salomon, The gathering of treaſures by a deceitfull tongue, is a vanity toſſed to and fro of them that ſeeke death:* and (if yee pleaſe) read on in the 7. next verſe, *The robbery of the wicked ſhall deſtroy them.* Search your cheſts, ſearch your hearts (ô all yee that heare me this day) and if any of you finde any of this adulterine gold amongſt your

your heapes, away with it, as ye loue your ſelues, away with it; Elſe know that (as *Chryſoſtome* wittily) yee haue lockt vp a theefe in your counting-houſe, which will carry away all, and if yee looke not to it the ſooner, your ſoules with it.

Rich, In this world, not *Of it.* As *S. Iohn* diſtinguiſheth of being *in* the Church, and being *of* it, ſo doth *S. Paul* of the world; Thoſe are the rich *of* the world which are worldlings in heart, as well as in eſtate; Thoſe are rich *in* the world, whoſe eſtate is below, whoſe hearts are aboue: The rich of the world are in it, but the rich in the world are not of it: Maruell not there ſhould be

I. this world.

be ſo much difference in litle particles; The time was when this very difference of ἐκ, and ἐν, ſet the the whole world together by the eares in the controuerſie of *Eutyches*, and *Dioſcorus*; and here, you ſee there is no leſſe diſtance betweene them, then betwixt heauen and earth: If *Timothy*, or *S. Paul* either, ſhould haue charged the rich *of* the world hee had charmed a deafe adder; Yea perhaps euen with this charge (like a ruſtie or ill-wrought peece) they had recoyled in his face with thoſe *Athenians*, *What will this babler ſay? The Prophet is a foole, the ſpirituall man is mad*, as they ſay in the Prophet: There is no good to be done

done on a worldly heart; it is both hard and cold; Let the Smith ſtrike a barre new-come out of the fire (though it be yron) it bowes, let him ſtrike on his anvile neuer ſo long, there is no impreſſion, but rather a rebound of the ſtroke: The maker of all hearts tells vs, that the vnregenerate man hath *Cor lapideum*, an heart of ſtone, and to what purpoſe do we with our venerable Countryman preach to an heape of ſtones? Will yee haue the reaſon why we preach our ſelues hoarſe and dead, and preuaile not? The world is in mens eares, the world is in their hearts; and they are not *in* the world, but of it; and there can be

be nothing in them that are of the world, but that which is enmitie to God; and that which God repayes with enmity, ſo as there is no way for them but periſhing with the world: It is for thoſe onely whoſe hearts are not in their bags, to receiue the charge from God for their wealth, and to returne glory to him by it: To theſe (whereof I hope here are many before mee) muſt *Timothies* charge, and my ſpeech be directed: Let theſe heare their condition firſt, and then their dutie: Their condition, *They are rich*, but *In this world*; For diſtinction, for limitation; one implyes the eſtate of their riches, the other the time.

Their

Their eſtate, as learned *Beza*, that they are but worldly riches. The very word imports that there are other riches, not of the world; as *Auſten* diſtinguiſhes of *pauper in animo*, and *in ſacculo*; poore in minde, and in purſe; ſo may we of the rich: There is a ſpirituall wealth, as well as a ſecular; and ſo true and precious is the ſpirituall, that the ſecular wealth is but ſtarke beggery to it; This outward wealth is in acres of earth, in the bowels of the earth, the fruits of the earth, beaſts of the earth; and all of it is valued by peeces of earth, and one mouth-full of earth makes an end of all; Who knowes not that Earth is the baſeſt peece of the

the world, and yet earth is at the end of all theſe riches, and all of them end in the earth: See what it is that the world dotes and dreames of (for theſe earthly hopes, as the diuine Philoſopher ſaid, are but dreames of the waking) euen *Nebuchadnezzars* image, a compoſition of mettals, and the foote of all is clay. Earthly men tread vpon their felicitie, and yet haue not the wit to contemne it and to ſeeke a better, which is the ſpirituall wealth; the cabinet whereof is the ſoule, and the treaſure in it, GOD himſelfe. Oh happy reſolution of that bleſſed Father, *Omnis mihi copia, quæ Deus meus non eſt, egeſtas eſt,* All wealth beſides my

Auſten.

my God, is penury. *Ambiant terrena*, ſaith another, Let the Gentiles ſeeke after earthly things which haue no right to heauenly, let them deſire the preſent, which beleeue not the future; The Chriſtians wealth is his Sauiour, and how can he complaine of meaſure that hath the author of all? What ſhould I need to ſay more of the Chriſtian heart, *He is rich in God*; and therefore well may he ſing that contented ditty of the Pſalmiſt, *Funes ceciderunt mihi in præclaris, My lot is falne in a good ground, and I haue a goodly heritage*: Oh that it could be our ambition that *Nazianzen* reports of his *Philagrius*, *lutum contemnere*, to ſcorne this baſe

baſe and (pardon an homely word) dirty God of the world, and to aſpire vnto the true riches; and when Satan ſhall offer to greaze vs in the fiſt to remit but a litle of the rigor of a good conſcience, we could caſt it in his face with S. *Peters* indignation, *Thy gold and thy ſiluer periſh with thee*.

The eſtate of wealth is not more deſcribed by *this world*, then the time; For ([a] αἰὼν) when it is abſolutely ſpoken, be, as the Philoſopher ([b] ἀεὶ ὤν) yet when it is reſtrained with a ([c] νῦν) it is ſcarce a time; and at the moſt, is turned iuſtly *ſeculum à ſequendo*, as *Iſidore*. Like as the ſame word in the Hebrew that ſignifies eter

[a] world.
[b] euer-being
[c] Now.
עולם

eternitie, at other times ſignifies but fifty yeares, the compaſſe of a Iubilee; So as (τὸν αἰῶνα) is but the ſpace of humane life, which how ſhort ſoeuer, is the vtmoſt extent of the vſe of worldly riches. Wealth is like vnto words, by impoſition, not naturall; for commodities are as they are commonly valued; we know bracelets of glaſſe, and copper chaines, and litle bells, and ſuch like trifles are good merchandiſe ſomwhere, though contemptible with vs; and thoſe things which the Indians regard not, Europe holds precious: What are coynes where their vſe and valuation ceaſes? The Patars, and Souſes, and De-

niers, and Quart-d'escus that are currant beyond the water, serue but for counters to vs: Thus it is with all our wealth: Consider I beseech you that all our Crownes, and Soueraynes, and Peeces, and halfe-peeces, and Duckets, and double Duckets are currant but to the brim of the graue, there they cease; and we iustly laugh at the folly of those Easterne pagans, which put coyne into the dead mans hand for his prouision in another world: What should we doe therefore, if we will be prouident trauelers, but make ouer our money here, to receiue it by exchange in the world to come; It is our Sauiours counsell, *Make*

you

you friends of the vnrighteous Mammon, that they may receiue you into euerlasting habitations: And as a Father sayes sweetly, *If yee will be wise merchants, thrifty and happy vsurers, part with that which yee cannot keepe, that you may gaine that which yee cannot loose*; Which that yee may do, both in preparation of minde, and (when neede is) in a charitable abdication, harken to the Duties which GOD layes vpon you. The remouall of euill must make roome for good; First therefore our Apostle would haue our hearts cleared of euill dispositions, then setled in good: The euill dispositions that doe commonly attend wealth, are Pride and Mis-

confidence: Againſt theſe our Apoſtle bendeth his charge; *That they be not hye-minded; That they truſt not in vncertaine riches.*

That they bee not hye-minded.

For the firſt; It is ſtrange to ſee how this earthly droſſe, which is of it ſelfe heauy, and therfore naturally ſinks downeward, ſhould raiſe vp the heart of man; and yet it commonly carries a man vp, euen to a double pitch of Pride, one aboue others, the other aboue himſelfe, Aboue others in contempt, aboue himſelfe in ouer-weening; The poore and proud is the Wiſe-mans monſter, but the proud and rich are no newes: It is againſt all reaſon that mettals ſhould make difference of reaſo-

reaſonable men, of Chriſtians; for as that wiſe Law-giuer ſaid, *A free man can be valued at no price*; Yet *Salomon* noted in his time, *The rich rules the poore*; not the wiſe; and *Siracides* in his, *The rich ſpeaks proudly, and what fellow is this?* and S. *Iames* in his, The man with the gold ring lookes to ſit hyeſt. And not to caſt backe our eyes, Doe yee not ſee it thus in our times? If a man be but worth a foot-cloth, how big hee lookes on the inferior paſſengers? and if he haue purchaſed a litle more land, or title then his neighbours, you ſhall ſee it in his garbe; If he command, it is imperiouſly, with ſirrah, and fellow; If he ſalute,

Theodericus refer. Caſſiodoro.

it is ouerly, with a ſurly and ſilent nod; if he ſpeake, it is oracles; if hee walke, it is with a grace; if he controll, it is in the killing accent; if he intertaine, it is with inſolence, and whatſoeuer he doth, he is not as he was, nor, as the Phariſee ſayes, like other men. He looks vpon vulgar men, as if they were made to ſerue him, and ſhould thinke themſelues happy to be commanded; and if he be croſſed a litle, he ſwells like the ſea in a ſtorme; Let it be by his equall, he cares more for an affront, then for death, or hell; Let it by his inferiour, (although in a iuſt cauſe) that man ſhall be ſure to be cruſht to death for his preſumption.

ſumption: And alas when all is done, after theſe hye termes, all this is but a man, and (God knowes) a fooliſh one too, whom a litle earthly traſh can affect ſo deeply.

Neither doth this pride raiſe a man more aboue others, then aboue himſelf; And what wonder is it if he will not know his poore neighbours, which hath forgotten himſelfe? As *Saul* was changed to another man preſently vpon his anointing, ſo are men vpon their aduancement; and according to our ordinary prouerbe, Their good and their bloud riſes together; Now it may not be taken as it hath beene; Other cariage,

other fashions are fit for them; Their attire, fare, retinue, houses, furniture displease them, new must be had; together with coaches, and lacquaies, and all the equipage of greatnes: These things (that no man mistake me) I mislike not; they are fit for those that are fit for them. Charity is not strait-laced, but yeelds much latitude to the lawfull vse of indifferent things; (although it is one of *Salomons* vanities that seruants should ride on horse-backe, and he tells vs it becomes not a swine to be ringd with gold) but it is the heart that makes all these euill; when that is puft vp with these windy vanities, and hath learned

to

to borrow that part of the Deuils ſpeech, *All theſe things are mine*; and can ſay with him that was turnd into a beaſt, *Is not this great Babel that I haue built*, or with that other patterne of pride, *I ſit as a Queene, I am, and there is none beſide me*, now all theſe turne into ſinne.

The buſh that hangs out, ſhowes what we may looke for within; Whither doth the conceit of a litle inheritance tranſport the Gallants of our time? O God, what a world of vanity haſt thou reſerv'd vs to? I am aſham'd to thinke that the Goſpell of Chriſt ſhould be diſgraced with ſuch diſguiſed clyents. Are they Chriſtians, or Antickes

in

in ſome Carnevale, or childrens puppets that are thus dreſſed? Pardon, Ibeſeech you, men, brethren, and fathers, this my iuſt and holy impatience, that could neuer expreſſe it ſelfe in a more ſolemne aſſembly (although I perceiue thoſe whom it moſt concernes, are not ſo deuout as to be preſent). Who can without indignation looke vpon the prodigyes, which this miſ-imagination produces in that other ſexe, to the ſhame of their huſbands, the ſcorne of religion, the damnation of their own ſoules. Imagine one of our fore-fathers were aliue againe, and ſhould ſee one of theſe his gay daughters walke in Cheapſide before him;

him; what doe you thinke hee would thinke it were? Here is nothing to be ſeene but a verdingale, a yellow ruffe, and a periwig, with perhaps ſome feather wauing in the top; three things for which he could not tell how to finde a name: Sure, he could not but ſtand amazed to thinke what new creature the times had yeelded ſince he was a man: And if then he ſhould runne before her, to ſee if by the fore-ſide he might gueſſe what it were, when his eyes ſhould meet with a poudred frizle, a painted hide ſhadowed with a fan not more painted, breſts diſplayd, and a looſe lock erring wantonly ouer her ſhoulders,

betwixt

betwixt a painted cloth, and skin, how would he yet more bleſſe himſelfe to thinke, what mixture in nature could be guilty of ſuch a monſter. Is this (thinks he) the fleſh and blood, is this the hayre, is this the ſhape of a woman? or hath nature repented of her worke ſince my daies, and begun a new frame? It is no maruell if their forefathers could not know them; God himſelfe that made them, will neuer acknowledge that face he neuer made, the hayre that he neuer made theirs, the body that is aſham'd of the maker, the ſoule that thus diſguiſes the body; Let me therefore ſay to theſe Dames, as *Benet* ſaid

to

to *Totilaes* ſeruant, *Depone filia, quod portas, quia non eſt tuum*; Lay downe that yee weare, it is none of your owne: Let me perſwade them (for that can worke moſt) that they do all this in their own wrong: All the world knowes that no man will rough caſt a marble wall, but mud, or vnpoliſht ragge: That beauty is like truth, neuer ſo glorious, as when it goes plaineſt; that falſe art in ſtead of mending nature, marres it: But if none of our perſwaſions can preuaile; Heare this yee gariſh popingayes of our time, if you will not be aſhamed to cloth your ſelues in this ſhameleſſe faſhion, God ſhall cloth you with ſhame and confuſion:

fuſion: Heare this, yee plaiſter-faced *Iezebels*, if you will not leaue your dawbing and your hye waſhes, God ſhall one day waſh them off with fire and brimſtone.

I grant, it is not wealth alone that is acceſſary to this pride; there are ſome that (with the Cynick, or that worſe dog, the patch't Ciſtertian) are proud of raggs; there are others, that are rich of nothing but clothes, ſomewhat like to *Nazianzens* country of *Ozizala*, that abounded in flowers, but was barren of corne; Their clothes are more worth then all the reſt; as we vſe to ſay of the Elder, that the flower of it, is more worth then

then all the tree beſides; but if there be any other cauſes of our hye-mindedneſſe, wealth is one, which doth ordinarily lift vp our heads, aboue our ſelues, aboue others; and if there be here any of theſe empty bladders, that are pufft vp with the winde of conceit, giue me leaue to pricke them a litle; and firſt, let me tell them they may haue much, and be neuer the better; The chimnye ouer-lookes all the reſt of the houſe, is it not (for all that) the very baſeſt peece of the building? The very heathen man could obſerue (πλοῦτος ἡ δόλων &c.) That God giues many a man wealth for their greater miſcheife; As the Iſraelites were rich

ἃ καὶ δόντων φέρον μεγάλα ἐπιτηδεύματα &c. Ariſt.

rich in Quailes, but their ſawce was ſuch, that famine had been better; litle cauſe had they to be proud that they were fed with meat of Princes, with the bread of Angels, whiles that which they put into their mouthes, God fetcht out of their noſthrils. *Haman* was proud that he alone was called to the honor of *Eſters* feaſt, this advancement rayſd him fifty cubits hyer, to a ſtately gibbet; If your wealth be to any of you an occaſion of falling, if your gold be turned into fetters, it had beene better for you to haue liued beggers. Let me tell them next, of the folly of this Pride; They are proud of that which is none of theirs.

That

That which law, and caſe-diuinitie ſpeakes of life, that man is not *dominus vitæ ſuæ ſed cuſtos*, is as true of wealth: Nature can tell him in the Philoſopher, that hee is not *Dominus* but *Colonus*, not the Lord but the farmer: It is a iuſt obſeruation of *Philo*, that God onely by a propriety is ſtiled the poſſeſſor of heauen and earth, by *Melchiſedech*, in his ſpeech to *Abraham*; We are onely the Tenants, and that at the will of the Lord; At the moſt (if we will as Diuines) we haue *ius ad rem*, not *dominium in rem*, right to theſe earthly things, not lordſhip ouer them; but right of fauour from their proprietarie, and Lord in heauen, and

Senec.

Gen. 14.

that liable to an account: Doe wee not laugh at the groome that is proud of his Maſters horſe, or ſome vaine whiffler, that is proud of a borrowed chaine? So ridiculous are we to be pufft vp with that, whereof we muſt needs ſay, with the poore man, of the hatchet, *Alas maſter it is but borrowed*; and whereof our account ſhall be ſo much more great, and difficult, as our receit is more; Hath God therefore laded you with theſe earthly riches, be yee like vnto the full eare of corne, hange downe your heads in true humilitie towards that earth from which you came: And if your ſtalke be ſo ſtiffe, that it beares

vp

vp aboue the reſt of your ridge, looke vp to heauen, not in the thoughts of pride, but in the humble vowes of thankfulnes, and bee not hye-minded, but feare.

And that they truſt not

Hitherto of the hye-mindednesse that followes wealth; Now where our pride is, there will be our confidence; As the wealthy therefore may not be proud of their riches, ſo they may not truſt in them; What is this truſt, but the ſetting of our hearts vpon them, the placing of our ioy and contentment in them; in a word, the making of them our beſt freind, our patron, our idoll, our God? This the true and ielous God cannot

abide, and yet nothing is more ordinarie; *The rich mans wealth is his ſtrong Citie*, ſaith *Salomon*, and where ſhould a man thinke himſelfe ſafe but in his fort? He ſees Mammon can doe ſo much, and heares him talke of doing ſo much more, it is no maruell if he yeeld to truſt him; Mammon is ſo proud a boaſter, that his clients which beleeue in him, cannot chooſe but be confident of him; For what doth he not brag to do? *Siluer anſwers to all*, ſaith *Salomon*; That wee grant; although we would be loath it could anſwer to Truth, to iuſtice, to iudgment: But yet more, he vaunts to procure all, to pacifie all, to conquer all; He ſayes

ſayes he can procure all, ſecular offices, titles, dignities; yea (I would I might not ſay in ſome ſacrilegious and periur'd wretches) the ſacred promotions of the Church; and yee know that old ſong of the Pope, and his Roman trafique, *Claues, Altaria, Chriſtum*: Yea fooliſh *Magus* makes full account the Holy Ghoſt himſelfe may be had for money: He ſayes he can pacifie all; *A gift in the boſome appeaſeth wrath*; yea he ſaies (looke to it yee that ſit in the ſeates of iudicature) he can ſometimes bribe off ſins, and peruert iudgment: He ſaies he can ouercome all, according to the old Greeke verſe, *Fight with ſiluer launces, and you can-*

Keyes, Altars, Chriſt.

ἀργυρεαῖς λογχ. μαχ. &c.

not faile of victory; yea he would make vs beleeue he thought this a baite to catch the ſonne of God himſelfe withall (*All theſe will I giue thee*), breifly hee ſaies according to the French prouerbe, *Siluer does all*; And let me tell you indeed, what Mammon can doe; He can barre the gates of heauen, hee can open the gates of hell to the vnconſcionable ſoule, and helpe his followers to damnation: This he can doe; but for other things, howſoeuer with vs men, the fooliſh Siluer-ſmiths may ſhout out, Great is Mammon of the worldlings, yet if we weigh his power aright, we ſhall conclude of Mammon (as *Paracelſus* doth

of

of the Deuill) that he is a baſe and beggerly ſpirit: For what I beſeech you, can he doe? Can he make a man honeſt? can he make him wiſe? can hee make him healthfull? Can he giue a man to liue more merrily; to feed more heartily, to ſleep more quietly? Can hee buy off the gout, cares, death, much leſſe the paines of another world? nay, doth he not bring all theſe? Goe to then, thou rich man; God is offended with thee, and meanes to plague thee with diſeaſe and death; Now try what thy bags can do; Begin firſt with God, & ſee whether thou canſt bribe him with thy gifts, and buy off his diſpleaſure; *Wherewith ſhalt*

Micha 6. *thou come before the Lord and bow thy ſelfe before the hye God? Will the Lord be pleaſed with thouſands of rams, or with ten thouſand riuers of oyle? The ſiluer is mine, and the gold is mine, ſaith the Lord of hoſts,* Haggai 2. If that ſpeed not, go to the ſergeant of God, death; ſee if thou canſt ſee him, not to arreſt thee; He lookes thee ſternely in the face, and tells thee with *Ehud* hee hath a meſſage to thee from God; and bids thee with the Prophet *ſet thine houſe in order, for thou muſt dye*; Yet, if he heare thee not, goe to the vnder-bayliffe of Death, diſeaſe, ſee if hee can bee wrought to forbeare thee; he anſwers thee with *Laban, This thing is proceeded of the*

Lord

Lord I cannot therefore ſay to thee euill or good. In ſumme, Diſeaſe will ſummon thee vnto death; Death will arreſt thee to the iudgment ſeat of God, God will paſſe his doome vpon thee, and in all theſe *Riches auaile not in the day of wrath*: And who would be ſo mad as to truſt a freind that he knowes will be ſure neuer to faile him, but when hee hath moſt neede? Take heede therefore, as yee loue your ſoules, how yee beſtow your *Truſt vpon riches*; Yee may vſe them, and ſerue your ſelues of them; yea yee may enioy them in a Chriſtian moderation; God will allow it you: That praiſe which the Ieſuites Colledge at Granado giues

giues of their *Sanchez*, that (though hee liued where they had a very ſweet garden) yet he was neuer ſeene to touch a flower, and that he would rather dye then eat ſalt, or pepper, or ought that might giue relliſh to his meat; like as that of ſome other Monks, that they would not ſee the ſunne, nor ſhift their clothes, nor cleanſe their teeth, carries in it more ſuperſtition and auſteritie and ſlouenry, then wit or grace: Wherefore hath God made his creatures but for vſe? This niggardlines is iniurious to the bounty of their maker; we may vſe them, we may not truſt to them; we may ſerue our ſelues of them, we may not ſerue

Collegium Granatenſe Præf. ad lectorem contii. vitam R. P. Tho. Sanchez. præfix. Operi Morali in præcepta Decal.

ſerue them; we may inioy them, we may not ouer-ioy in them; So muſt wee be affected to our goods, as *Theoderic* the good King of *Aquitayne*, was with his play, *In bonis iactibus tacet, in malis ridet, in neutris iraſcitur, in vtriſque philoſophatur*; In good caſts hee was ſilent, in ill, merry; in neither angry, a philoſopher in both. But if we will be making our wealth a riuall vnto God, now the ielouſie of God ſhall burne like fire; this is the way to bring a curſe vpon our riches, and vs; If we leane vpon this reed, it ſhall breake, and runne into our hand; and *he that truſteth in riches ſhall fall.* Prou. 11. 28.

C. Sol. Apollin. Sidon. Epiſt. de Theoder.

Now

In vncertaine riches.

ἐν ἀδηλότητι τῦ πλούτου.

Now as the diſdainfull riuall will be ſure to caſt reproches vpon his baſe competitor; ſo doth God, that we may ſee how vnworthy riches are of our truſt, he tells vs they are *vncertaine*, yea vncertainty it ſelfe. Were our wealth tyed to our life, it were vncertaine enough; what is that but a flower, a vapor, a tale, a dreame, a ſhadow, a dreame of a ſhadow, a thought, as nothing? What are great men but like hailſtones, that leape vp on the Tiles, & ſtraight fall downe againe, & lye ſtill, & melt away? But now, as we are certaine that our riches determine with our vncertaine life (for goods and life are both in a bottom, both are caſt away at

at once;) ſo we cannot be certaine they will hold ſo long; Our life flies haſtily away, but many times our riches haue longer wings, and out-flie it; It was a witty obſeruation of *Baſil* that wealth roles along by a man, like as an heddy ſtreame glides by the banks; Time will molder away the very banke it waſheth, but the current ſtayes not for that, but ſpeeds forward from one elbow of earth vnto another; ſo doth our wealth euen while wee ſtay, it is gone. In our penall lawes, there are more waies to forfait our goods, then our liues; On our hye waies, how many fauorable theeues take the purſe, and ſaue the

ῥᾴδιον ἡ οὐσία τοῦ πλούτου, χειμάρρου ὀξυτέρου τοῦ ἐχόντος ὁρμητικόν. &c. *Baſil. in Pſ.* 61.

the life? And generally, our life is the tree, our wealth is the leaues, or fruit; the tree ſtands ſtill when the leaues are fallne, the fruit beaten downe; Yea many a one is like the Pine-tree, which (they ſay) if his barke be pulld off laſts long, elſe it rots; ſo doth many a man liue the longer for his loſſes; If therefore life and wealth ſtriue whether is more vncertaine, wealth will ſure carry it away. *Iob* was yeſterday the richeſt man in the Eaſt; to day he is ſo needy that he is gone into a prouerb, *As poore as Iob*: *Beliſarius* the great and famous Commander, to whom Rome owed her life twiſe at leaſt, came to *Date obolũ Beliſario*; one

one halfe-penny to *Beliſarius*. What do I inſtance? This is a point wherein many of you Citizens, that are my auditors this day, might rather read a lecture vnto mee; You could tell mee how many you haue knowne, reputed in your phraſe, good-men, which all on the ſudden haue ſhut vp the ſhop windowes, & broken for thouſands; You could reckon vp to mee a catalogue of them, whom either caſualty of fire, or inundation of waters, or robbery of theeues, or negligence of ſeruants, or ſuretyſhip for frends, or ouerſight of reckonings, or truſting of cuſtomers, or vnfaithfulnes of Factors, or inexpected falls

of

of markets, or pyracie by ſea, or vnskilfulnes of a pilot, or violence of tempeſts haue brought to an haſty pouertie; and could tell mee that it is in the power of one gale of winde to make many of you either rich Merchants, or beggers: Oh miſerable vncertaintie of this earthly pelfe, that ſtands vpon ſo many hazards, yea that falls vnder them! who would truſt it? who can dote vpon it? what madneſſe is it in thoſe men, which (as *Menot* ſayes) like vnto hunters, that kill an horſe of price, in the purſuit of an hare worth nothing, indanger yea caſt away their ſoules vpon this worthleſſe and fickle traſh. Glaſſes are pleaſing

ſing veſſels, yet becauſe of their brittleneſſe, who eſteemes them precious? All *Salomons* ſtate was not comparable to one Tulip, his royall crowne was not like the Crowne Imperiall of our Gardens; and yet becauſe theſe are but flowers, whoſe deſtinie is fading and burning, we regard them thereafter; No wiſe man beſtowes much coſt in painting mud-walls. What meane wee (my beloued) to ſpend our liues and hearts vpon theſe periſhing treaſures? It was a wiſe meditation of *Nazianzen* to his *Aſterius*; that good is to no purpoſe if it continue not; yea there is no pleaſant thing in the world, ſaith he, that hath ſo much ioy in the

welcome, as it hath ſorrow in the farewell: Looke therefore vpon theſe heapes, ô yee wiſe-hearted Citizens, with careleſſe eyes, as thoſe things whoſe parting is certáine, whoſe ſtay is vncertaine; and ſay with that worthy father, By all my wealth, and glory, and greatnes this alone haue I gained, that I had ſomething to which I might preferre my Sauiour. And know that as *Abraham* whiles hee was in his owne country (it is *Cyrills* note) had neuer God appearing to him, ſaue onely to bid him goe forth, but after, when hee was gone forth, had frequent viſions of his maker; So whiles in our affections wee remaine here below

low in our cofers, we cannot haue the comfortable aſſurances of the preſence of God; but if we can abandon the loue and truſt of theſe earthly things, in the conſcience of our obedience, now God ſhall appeare to vs, and ſpeake peace to our ſoules; and neuer ſhall we finde cauſe to repent vs of the change. Let me therefore conclude this point with that diuine charge of our Sauiour, *Lay not vp for your ſelues treaſures on earth, where mothe and ruſt doe corrupt, and theeues breake thorough and ſteale, but lay vp for your ſelues treaſure in heauen.*

Thus much of the negatiue part of our charge; Wherein we haue dwelt ſo long, that we may

scarce soiourne in the other. *Trust not*, but *Trust*; The heart of man is so conscious of his owne weaknes, that it will not goe without a prop; and better a weake stay then none at all; Like as in matter of policie, the very state of Tyrannie is preferred to the want of a King; The same breath therefore that withdrawes one refuge from vs, substitutes a better; and in steed of Riches, which is the false God of the world, commends to vs the True and liuing God of heauen and earth; Euen as some good Carpenter raises vp the studds, and in steed of a rotten groundsell layes a sound; The same trust then must we giue to God, which

But (trust) in God.

which which we may not giue to Riches; The obiect onely is changed, the act is not changed. Him muſt we eſteeme aboue all things, to him muſt we looke vp in all, on him muſt we depend for all both protection, and prouiſion; from his goodneſſe and mercy muſt wee acknowledge all, and in him muſt we delight with contempt of all; and this is to Truſt in God. It was a ſweet ditty of the Pſalmiſt, which wee muſt all learne to ſing, *Bonum eſt confidere in Domino*, It is good to truſt in the Lord: Good, in reſpect of him, and good for vs. For him, It is one of the beſt peeces of his glory, to be Truſted-to: as, with vs, *Io-*

Ioseph holds *Potiphar* cannot doe him a greater honor, then in Truſting him with all; And his glory is ſo precious, that he cannot part with that to any creature; All other things hee imparts willingly, and reſerues nothing to himſelfe but this: Being, life, knowledge, happineſſe are ſuch bleſſings, as are eminently, originally, eſſentially in God, and yet, Being, he giues to all things, Life to many, Knowledge to ſome kindes of creatures, happineſſe to ſome of thoſe kindes; as for Riches, he ſo giues them to his creature, that he keeps them not at all to himſelfe; But as for his glory (whereof our truſt is a part) hee will

will not indure it communicated to Angell, or man; not to the beſt gueſt in heauen, much leſſe to the droſſe of the earth; Whence is that curſe not without an indignation, *Curſed be the man truſts in man; that maketh fleſh his arme*, yea or ſpirit either, beſides the God of ſpirits; *Whom haue I in heauen but thee?* Herein therefore we doe iuſtice to God, when wee giue him his owne, that is, his glory, our confidence.

But the greateſt good is our owne; and God ſhowes much more mercy to vs in allowing and inabling vs to truſt him, then we can doe iuſtice in truſting him; For alas he could in

his iuſt iudgment glorifie himſelfe in our not Truſting him, in taking vengeance of vs for not glorifying him: Our goodnes reaches not to him; but his goodnes reaches downe to vs in that our hearts are raiſed vp to confidence in him. For, what ſafety, what vnſpeakable comfort is there in Truſting to God? When our Sauiour in the laſt words of his diuine-Farewell-Sermon to his Diſciples would perſwade them to confidence, he ſayes (θαρσεῖτε): and ſo doth the Angell to *Paul* in priſon; a word that ſignifies Boldnes; implying that our confidence in God cauſeth Boldnes and courage; And what is there in all the world that

Joh. 16. *vlt.*

that can worke the heart to ſo comfortable and vnconquerable reſolution as our repoſall vpon God? *The Lord is my truſt, whom then can I feare? In the Lord put I my truſt, how ſay yee then to my ſoule, flee hence as a bird to the hills?* Yea how oft doth *Dauid* inferre vpon this Truſt, a *non confundar*, I ſhall not be aſhamed; And this caſe is generall, *That they that put their truſt in the Lord are as mount Sion that cannot be moued*; Faith can remoue mountaines, but the mountaines that are raiſd on faith, are vnremoueable. Here is a ſtay for you (ô yee wealthy and great) worthy of your truſt; If yee were Monarchs on earth, or Angels in heauen, ye could be no

no way ſafe but in this truſt; How eaſie is it for him to inrich, or impouerish you, to hoyſe you vp to the ſeats of honor, or to ſpurne you downe? What mines, what Princes can raiſe you vp to wealth, againſt him, without him? He can bid the windes and ſeas fauour your veſſels, he can bid them ſinke in a calme. *The rich and the poore meet together, God is the maker of both*; Yee may trade, and toyle, and carke, and ſpare, and put vp, and caſt about, and at laſt ſit you downe with a ſigh of late repentance and ſay, *Except the Lord build the houſe, they labour in vaine that build it; It is in vaine to riſe early, and lye downe late, and eat the bread of ſorrow.*

Prou. 22.

ſorrow. Vnto how many of you may I ſay with the prophet *Haggai*, *Yee haue ſowen much, and bring in litle; Yee eat and haue not enough, yee drinke, but yee are not filled, yee cloth you, but yee be not warme; and he that earneth much, puts his gaines into a broken bagg.* And whence is all this? *Yee looked for much, and loe it came to litle; When yee brought it home I did blow vpon it, ſaith the Lord of hoſts.* Behold how eaſie a thing it is for the God of heauen to blaſt all your ſubſtance; yea not onely to diminiſh, but to curſe it vnto you, and to make you weary of it, and of your ſelues. Oh caſt your ſelues therefore into thoſe Allmighty hands, ſeeke him in whom

whom onely you ſhall finde true reſt and happines; Honor him with your ſubſtance, that hath honored you with it; Truſt not in riches, but truſt in GOD.

It is motiue enough to your Truſt, that he is a God; all arguments are infolded in that one; yet this text giues you certaine explicit inforcements of this confidence; Euery one of theſe reaſons (implying a ſecret kinde of diſdainfull compariſon betwixt the true God and the falſe) perſwade you to truſt in God; Riches are but for this world, the true God is Lord of the other, and begins his glory where the glory of the world ends:

ends: therefore Truſt in him. Riches are vncertaine, the true GOD is Amen, the firſt and the laſt; euer like himſelfe, therefore truſt in him. Riches are but a liueleſſe and ſenſeleſſe mettall, the true God is a liuing God, therefore truſt in him. Riches are but paſſiues in gift, they cannot beſtow ſo much as themſelues, much leſſe ought beſides themſelues, the true God giues you all things to enioy, therefore Truſt in him; the two latter, becauſe they are more directly ſtood vpon, and now fall into our way, require a further diſcourſe.

The liuing.

(*El-chai*) *The liuing God*, is an ancient and vſuall title to the Almighty;

Almighty; especially when he would disgrace an vnworthy riuall. As *S. Paul* in his speech to the Lystrians, opposes to their vaine Idols, the liuing GOD. *Viuo ego*, *As I liue*, is the oath of God for this purpose, as *Hierom* noteth, neither doe I remember any thing besides his holinesse, and his life that he sweares by: When *Moses* askt Gods name, he describ'd himselfe by, *I AM*; He is, he liues; and nothing is, nothing liues absolutely, but he; all other things by participation from him. In all other things, their life and they are two; but God is his owne life, and the life of God is no other then the liuing God: And because he is his

his owne life, he is eternall; for (as *Thomas* argues truely againſt the Gentiles) Nothing ceaſes to be but by a ſeparation of life, and nothing can be ſeparated from it ſelfe; for euery ſeparation is a diuiſion of one thing from another; Moſt iuſtly therefore is he which is abſolute, ſimple, eternall in his being, called the *liuing God*: Although, not onely the life that he hath in himſelfe, but the life that he giues to his creatures challengeth a part in this title; A glimpſe whereof perhaps the Heathen ſaw, when they call'd their Iupiter, (ζηνα) from (ζω) which ſignifies to liue: *In him we liue* (ſaith *S. Paul* to his Athenians). As light is from

from the Sunne, ſo is life from God, (which is the true ſoule of the world, and more; for without him it could not be ſo much as a carcaſſe; and ſpreads it ſelfe into all the animate creatures. Life (we ſay) is ſweet; and ſo it is indeed; the moſt excellent and precious thing that is deriued from the common influence of God. There is nothing before life, but Being; and Being makes no diſtinction of things; for that can be nothing, that hath no Being; Life makes the firſt and greateſt diuiſion; Thoſe creatures therefore, which haue life, we eſteeme farre beyond thoſe, that haue it not, how noble ſoeuer otherwiſe; Thoſe things there-

therefore which haue the perfi-teſt life muſt needs be the beſt; Needs then muſt it follow that he which is life it ſelfe, who is abſolute, ſimple, eternall, the fountaine of all that life which is in the world, is moſt worthy of all the adoration, ioy, loue, and confidence of our hearts, and of the beſt improuement of that life which he hath giuen vs. Truſt therefore in the liuing GOD. Couetouſnes (the ſpirit of God tells vs) is Idolatry, or (as our old Tranſlation turnes it) worſhipping of Images. Euery ſtampe or impreſſion in his coyne is to the couetous man a very Idoll; And what madnes is there in this Idolatry, to dote

vpon a baſe creature, and to beſtow that life which wee haue from God, vpon a creature that hath no life in it ſelfe, and no price but from men: Let mee then perſwade euery ſoule that heares me this day, as *Iacob* did his houſhold, *Put away the ſtrange Gods that are among you, & be cleane*; and as *S. Paul* did his *Lyſtrians*; *Oh turne away from theſe vanities vnto the liuing God.*

Gen. 35. 2.

Who giues vs richly all things to enioy.

The laſt attractiue of our Truſt to God is his mercy, and liberalitie; *Who giues vs richly all things to enioy*: A theme, wherein yee will grant it eaſie to leeſe our ſelues. Firſt God not only hath all in himſelfe, but he giues to vs; Hee giues, not ſomewhat (though

(though a cruſt is more then we are worthy of) but all things. And not a litle of all, but richly; and all this, not to looke on, but to enioy; Euery word would require not a ſeuerall houre, but a life to meditate of it; and the tongue not of men, but Angels to expreſſe it. It is here with vs, as in a throng; wee can get neither in nor out; But as we vſe to ſay of Cares, ſo it ſhall be with our diſcourſe, that the greatnes of it ſhall procure ſilence; and the more wee may ſay of this head, the leſſe we will ſay: It ſhal content vs only to top theſe ſheaues, ſince we cannot ſtand to threſh them out.

Whither can yee turne your

eyes to looke beside the bounty of God? If yee looke vpward, His mercy reacheth to the heauens. If downeward; The earth is full of his goodnes, and so is the broad sea. If yee looke about you; What is it that hee hath not giuen vs? Ayre to breath in, fire to warme vs, water to coole vs, clothes to couer vs, food to nourish vs, fruits to refresh vs, yea delicates to please vs; beasts to serue vs, Angels to attend vs, heauen to receiue vs, and which is aboue all, his owne Sonne to redeeme vs. Lastly, if yee looke into your selues; Hath he not giuen vs a soule to informe vs, senses to informe our soule, faculties to furnish

nish that soule. Vnderstanding, the great surveyer of the secrets of nature, and grace; Fantasie and Invention the master of the workes; Memory the great keeper or Master of the rolles of the soule, a power that can make amends for the speede of Time, in causing him to leaue behinde him those things, which else he would so carry away, as if they had not beene; Will, which is the Lord Paramount in the state of the soule, the commander of our actions; the elector of our resolutions. Iudgement, which is the great Counsellor of the will: Affections, which are the seruants of them both. A bodie fit to execute the

charge of the ſoule, ſo wondrouſly diſpoſed, as that euery part hath beſt oportunitie to his own functions; ſo qualified with health ariſing frō proportion of humors that like a watch kept in good tune it goes right, and is fit to ſerue the ſoule, & maintaine it ſelfe. An eſtate that yeelds all due conueniences for both ſoule, and bodie; ſeaſonable times, raine, & ſun-ſhine; Peace in our borders; competency, if not plenty of all commodities, good lawes, religious, wiſe, iuſt gouernors, happy and flouriſhing daies, and aboue all the liberty of the Goſpel. Caſt vp your bookes, ô ye Citizens, & ſum vp your receits, I am decei'd if he that hath leaſt ſhall not confeſſe

teſſe his obligations infinite. There are three things eſpecially wherein yee are beyond others, and muſt acknowledge your ſelues deeper in the bookes of God, then the reſt of the world; Let the firſt be the cleare deliuerance from that wofull iudgement of the Peſtilence. Oh remember thoſe ſorrowfull times, when euery moneth ſwept away thouſands from among you; When a man could not ſet forth his foote but into the iawes of death; when piles of carcaſſes were carried to their pits as dung to the fields; when it was cruelty in the ſicke to admit viſitation, and loue was litle better then murderous; And by how

About 30000 in one yeare.

much more ſad and horrible the face of thoſe euill times looked, ſo much greater proclaime you the mercy of God, in this happy freedom which you now inioy; that you now throng together into Gods houſe without feare, and breath in one anothers face without danger: The ſecond is the wonderfull plenty of all prouiſions both ſpirituall and bodily; You are the Sea, all the riuers of the land run into you; Of the land? yea of the whole world, Sea and land conſpire to inrich you. The third is the priuiledge of carefull gouernment; Your charters as they are large and ſtrong, wherein the fauour of Princes hath made exceptions

ceptions from the generall rules of their municipall lawes, ſo your forme of adminiſtration is excellent, and the execution of Iuſtice exemplary, and ſuch as might become the mother Citie of the whole earth. For all theſe you haue reaſon to aske, *Quid retribuam* with *Dauid*, *What ſhall I render to the Lord for all his benefits?* and to excite one another vnto thankfulneſſe with that ſweet ſinger of Iſrael, *Oh that men would therefore praiſe the Lord for his goodneſſe*: and (as beneficence is a binder) theſe fauors of God call for your confidence: What ſhould you do but euer truſt that God, whom you haue found ſo gracious? Let him be your God,

be

be yee his people for euer; and let him make this free and open challenge to you all; If there be any power in heauen, or in earth that can doe more for you then he hath done let him haue your hearts and your ſelues.

And thus from that dutie we owe to God in our confidence, and his beneficence to vs, we deſcend to that beneficence which we owe to men; expreſſed in the variety of foure Epithets, *Doing good, being rich in good workes, ready to diſtribute, willing to communicate*; all to one ſenſe; all is but beneficence: The ſcriptures of God leaſt any Atheiſt ſhould quarrell at this waſte, haue not one word ſuperfluous; Here is a redoubling of

That they doe good, and bee rich in good works.

of the ſame words without fault of Tautologie; a redoubling of the ſame ſenſe in diuers words, without idlenes. There is feruor in theſe repetitions, not looſenes; as it was wont for this cauſe to bee obſerued both in Councels, and acclamations to Princes, how oft the ſame word was reiterated, that by the frequence they might iudge of the vehemence of affection. It were eaſie to inſtance in many of this kinde, as eſpecially *Exod.* 25. 35. *Pſal.* 89. 30. *Iob.* 1. 20. and ſo many more, as that their mention could not be voide of that ſuperfluitie which we diſclaime. This heape of words therfore ſhowes the vehement intention of his deſire

desire of good workes, and the important necessitie of their performance; and the manner of this expression inforces no lesse, *Charge the rich, that they do good, and be rich in doing good.* Harken then yee rich men of the world; it is not left arbitrary to you, that you may doe good if you will, but it is laid vpon you as your charge and dutie; You must do good works, and woe be to you if you doe not. This is not a counsell, but a precept; Although I might say of God, as we vse to say of Princes, his will is his commaund; The same necessitie that there is of Trusting in God, the same is in *Doing good* to men. Let me sling this stone into the brazen

brazen forheads of our aduerſaries, which in their ſhameleſſe challenges of our religion dare tell the world, wee are all for faith, nothing for works; and that we hold works to ſaluation as a parentheſis to a clauſe, that it may be perfit without them: Heauen and earth ſhall witneſſe the iniuſtice of this calumniation; and your conſciences ſhall be our compurgators this day, which ſhall teſtifie to you, both now, and on your death-beds, that we haue taught you there is no leſſe neceſſitie of good works, then if you ſhould be ſau'd by them; and that though you cannot be ſaued by them, as the meritorious cauſes

of

of your glory, yet that you cannot be ſaued without them, as the neceſſarie effects of that grace which brings glory.

It is an hard ſentence of ſome Caſuiſts (concerning their fellowes) that but a few rich mens Confeſſors ſhall be ſaued; I imagine, for that they dawbe vp their conſciences with vntempered morter, and ſooth them vp in their ſins; Let this be the care of them whom it concerneth; For vs, we deſire to be faithfull to God, and you; and tell you roundly what you muſt truſt to; Do good therefore yee rich, if euer yee looke to receiue good; if euer yee looke to be rich in heauen, be rich in good works

vpon

vpon earth: It is a ſhame to heare of a rich man that dyes, and makes his will of thouſands, and bequeaths nothing to pious and charitable vſes; God and the poore are no part of his heyre; We doe not houer ouer your expiring ſoules on your death-beds, as Rauens ouer a carcaſſe; we doe not begge for a Couent, nor fright you with Purgatory, nor chaffer with you, for that inviſible treaſure of the Church whereof there is but one Key-keeper at Rome; but we tell you that the making of freinds with this Mammon of vnrighteouſnes is the way to eternall habitations: They ſay of *Cyrus* that he wont to ſay he laid

laid vp treasures for himselfe, whiles he made his freinds rich; but we say to you, that you lay vp treasures for your selues in heauen, whiles you make the poore your freinds vpon earth: We tell you there must be a *Date*, ere there can be a *Dabitur*; that hee which giues to the poore, lends vpon vse to the Lord; which payes large increase for all he borrowes; and how shall he giue you the interest of glory, where he hath not receiued the principall of beneficence? How can that man euer looke to be Gods heyre in the kingdome of heauen, that giues all away to his earthly heyres, and lends nothing to the God of heauen?

As

As that witty Græcian ſaid of extreme tall men, that they were Cypreſſe-trees καλοι ϛ ὑψηλοι &c. faire and tall, but fruitleſſe, ſo may I ſay of a ſtrait-handed rich man; And theſe Cypreſſes are not for the garden of paradiſe; none ſhall euer be planted there but the fruitfull: And if the firſt paradiſe had any trees in it only for pleaſure, I am ſure the ſecond, which is in the midſt of the new Ieruſalem, ſhall haue no tree that beares not twelue fruits, yea whoſe very leaues are not beneficiall; Doe good therefore ô yee rich, and ſhew your wealth to be, not in hauing, but in doing good. And if GOD haue put this holy reſolution

Reuel. 22.2.

into any of your hearts, take this with you alſo, from him; Doe not talke, and purpoſe, and proiect, but execute; Do not ſo do good that we may thanke your death-bed for it, and not you: Late beneficence is better then none, but ſo much as early beneficence is better then late; Hee that giues not till hee dyes, ſhowes that he would not giue, if he could keepe it, and God loues a cheerefull giuer; That which you giue thus, you giue it by your Teſtament, I can ſcarce ſay you giue it by your will: The good mans praiſe is, *Diſperſit, dedit, he diſperſes his goods*, not, he left them behinde him; and his diſtribution is ſeconded with

with the retribution of God, *His righteousnesse endureth for euer, Psal.* 112. 9. Our Sauiour tells vs that our good works are our light, *Let your light so shine, that men may see your good works*; which of you lets his light goe behind him, and hath it not rather carried before him, that he may see which way it goes, and which way himself goes by it? Do good therefore in your life, that you may haue cõfort in your death, and a crowne of life after death.

Now all this haue I spoken, not for that I haue ought (as *S. Paul* saies) whereof to accuse my Nation; Blessed be God, as good works haue abounded in this age, so this place hath super-

abounded in good works. Be it ſpoken to the glory of that God, whoſe all our good works are, to the honor of the Goſpell, to the conviction of that lewd ſlander of Solifidianiſme. LONDON ſhall vye good works with any Citie vpon earth; This day and your eares are abundant witneſſes; As thoſe therefore that by an handfull gueſſe at the whole ſacke, it may pleaſe you by this yeares breife to iudge of the reſt; Wherein I do not feare leaſt Enuie it ſelfe ſhall accuſe vs of a vaine-glorious oſtentation; Thoſe obſtreperous benefactors that (like to hens which cannot lay an egge but they muſt cackle ſtraight) giue no almes but with trum-

trumpets, looſe their thankes with God; Almes ſhould bee like oyle, which though it ſwim aloft when it is fallne, yet makes no noyſe in the falling; not like water, that ſtill ſounds where it lights: But howſoeuer priuate beneficence ſhould not bee acquainted with both the hands of the giuer, but ſilently expect the reward of him that ſeeth in ſecret, yet God ſhould be a great looſer, if the publique fruits of charitie ſhould be ſmothered in a modeſt ſecrecy: To the praiſe therefore of that good GOD, which giues vs to giue, and rewards vs for giuing, to the example of poſteritie, to the honor of our profeſſion, to the incou-

ragement

ragement of the well-deseruing, and to the shame of our malicious aduersaries, heare what this yeare hath brought forth.

Here followed a breife memoriall of the charitable acts of the City this yeare last past. &c.

And if the season had not hindered, your eyes should haue seconded your eares in the comfortable testimonie of this beneficence; *Euge* &c. Well done good and faithfull seruants; Thus should your profession be graced, thus should the incense of your almes ascend in pillers of holy smoke into the nosthrils of God; thus should your talents be turned into Cities: This colour is no other then celestiall, and

and ſo ſhall your reward be; Thus ſhould the foundation be laid of that building, whoſe walls reach vp vnto heauen, whoſe roofe is finiſhed and laid on, in the heauen of heauens, in that immortalitie of glory, which the God of all glory, peace, and comfort hath prouided for all that loue him; Vnto the participation whereof the ſame God of ours mercifully bring vs, through the ſonne of his loue, Ieſus Chriſt the righteous, to whom with the Father, and the Holy Ghoſt, one infinite and incomprehenſible God be giuen all praiſe, honor, and glory now and for euer. *Amen.*